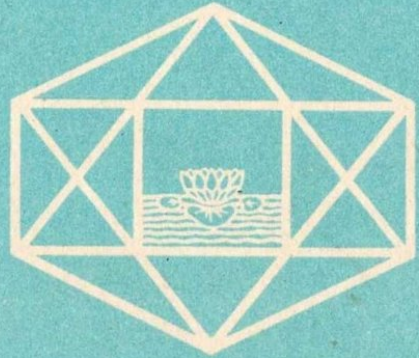


JANUARY 1975

ALL INDIA MAGAZINE



SRI AUROBINDO SOCIETY
PONDICHERRY

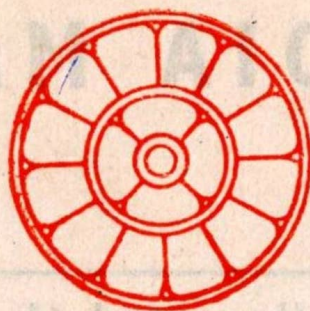
ALL INDIA MAGAZINE

Vol. IV No. 6

January 1975

— Matter shall reveal the Spirit's face. —

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—Matter shall reveal the Spirit's face.

bonne

année

lessings

—

"O Force-compelled, Fate-driven earth-born race,
O petty adventurers in an infinite world
And prisoners of a dwarf humanity,
How long will you tread the circling tracks of mind
Around your little self and petty things ?

But not for a changeless littleness were you meant,
Not for vain repetition were you built;
Out of the Immortal's substance you were made;
Your actions can be swift revealing steps,
Your life a changeful mould for growing gods.
A Seer, a strong Creator, is within,
The immaculate Grandeur broods upon your days,
Almighty powers are shut in Nature's cells.
A greater destiny waits you in your front:
This transient earthly being if he wills
Can fit his acts to a transcendent scheme....

Authors of earth's high change, to you it is given
To cross the dangerous spaces of the soul
And touch the mighty Mother stark awake
And meet the Omnipotent in this house of flesh
And make of life the million-bodied One. ...

Ar. Arundel

The Chain

The whole world yearns after freedom, yet each creature is in love with his chains; this is the first paradox and inextricable knot of our nature.

Man is in love with the bonds of birth; therefore he is caught in the companion bonds of death. In these chains he aspires after freedom of his being and mastery of his self-fulfilment.

Man is in love with power; therefore he is subjected to weakness. For the world is a sea of waves of force that meet and continually fling themselves on each other; he who would ride on the crest of one wave, must faint under the shock of hundreds.

Man is in love with pleasure; therefore he must undergo the yoke of grief and pain. For unmixed delight is only for the free and passionless soul; but that which pursues after pleasure in man is a suffering and straining energy.

Man hungers after calm, but he thirsts also for the experiences of a restless mind and a troubled heart. Enjoyment is to his mind a fever, calm an inertia and a monotony.

Man is in love with the limitations of his physical being, yet he would have also the freedom of his infinite mind and his immortal soul.

And in these contrasts something in him finds a curious attraction; they constitute for his mental being the artistry of life. It is not only the nectar but the poison also that attracts his taste and his curiosity.

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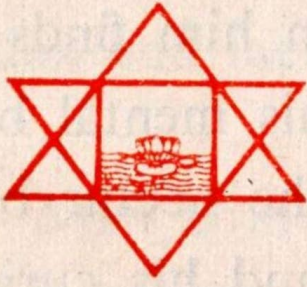
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In all these things there is a meaning and for all these contradictions there is a release. Nature has a method in every madness of her combinings and for her most inextricable knots there is a solution.

SRI AUROBINDO

(*The Supramental Manifestation*, Cent. Ed. Vol. 16, pp. 385-86)

(*To be continued*)



I am not a Bhakta,

I am not a Jnani,

I am not a worker for the Lord.

What am I then ?

A tool in the hands of my Master,

a flute blown upon by the divine Herd-Boy,

a leaf driven by the breath of the Lord.

SRI AUROBINDO

(Thoughts and Aphorisms)

What is the Divine

Yesterday someone wrote to me asking me: "*After all, what is the Divine ?*"

I answered. I told him that I was giving a reply just to help him, but there could be a hundred which might all be each one as good as another. "The Divine is lived, but cannot be defined...."

And then I added: "But as you put to me the question, I answer:

"The Divine is the absolute of perfection, eternal source of all that exists; of whom we become conscious progressively, all the while being Himself for all eternity".

Once someone told me also that it was for him something simply unthinkable. So I answered him: "No ! It does not help you that way. You have only to think that the Divine is all (at the maximum), all that we want to become in our highest, most luminous aspiration. All that we want to become is the Divine". He was so happy, he told me: "Oh ! That way, it becomes easy !"

But when you look — as you come out of the mental activity and as you look at the experience which you have — and you tell yourself: how to say it ? how to explain it ? then the thing that is nearest, the most accessible is this: in this "something" which we aspire to be-

come, we put instinctively, spontaneously all that we wish to be there, all that we conceive to be the most wonderful, all that is the object of an intense aspiration (intense and ignorant), all that. And with all that you come near to the "something" and.... Essentially, it is not by the thought that you have the contact; you have the contact through something identical in the being, which wakes up by the intensity of the aspiration. And then for oneself, as soon as this contact — this fusion — is obtained, even if for a second, there will no longer be any need to explain; it is something that imposes itself in an absolute way and that is outside and beyond all explanation.

But in order to reach there, each one puts into it whatever guides him most easily.

And when there is the experience, at the moment of the fusion, the joining, it becomes evident to the consciousness that the identical alone can know the identical and that therefore it is the proof that it is there (*Mother points to the centre of the heart*). It is a proof that It is there. And it is by the intensity of aspiration that the thing awakens.

When I got the question, it is altogether as if the person was telling me: "Yes, yes, all that is very good, but after all what is this that is the Divine !" Then I read this letter, there came a silence, a total silence, of everything, and as though a single look, a single look gathering everything — and wanting to see.... I remained in

this way looking till the words came; then I wrote down: "here is one answer; there may be a hundred, each as good as another".

At the same time, when there was this look towards "something" that needed definition, there was a great silence everywhere and a great aspiration (*gesture as though of a flame rising up*), and all the forms which this aspiration took. It was very interesting.... The story of the aspiration of earth... towards the wonderful Unknown which one wants to become.

And everyone — whoever was destined to make the joining — in his simplicity believes that the bridge he has followed is the only one. The result: religions, philosophies, dogmas, credo — battle.

Seen as a whole it is very interesting, very charming, with a smile that looks out, oh ! this Smile... that looks out. This Smile, as though it was saying, "You make things complicated, and it would be so simple !"

To express in a literary way, one might say: "Such complications for such a simple thing: to be oneself".

THE MOTHER

(This is the first part of the Mother's talk with a disciple on 24.5.67
The complete text is published in Bulletin : 1967 August, pp. 51-59.)

Think not of what you were, but of what you aspire to be; be altogether in what you want to realise. Turn from your dead past and look straight towards the future.

Your Aim

If your aim is to be free, in the freedom of the Spirit, you must get rid of all the ties that are not the inner truth of your being, but come from subconscious habits. If you wish to consecrate yourself entirely, absolutely and exclusively to the Divine, you must do it in all completeness; you must not leave bits of yourself tied here and there. You may object that it is not easy to cut away altogether from one's moorings. But have you never looked back and observed the changes that have taken place in you in the course of a few years? When you do that, almost always you ask yourself how it was that you could have felt in the way you felt and acted as you did act in certain circumstances; at times, even, you can no longer recognise yourself in the person you were only ten years ago. How can you then bind yourself to what was or to what is or how can you fix beforehand what may or may not be in the future?

When you come to the Yoga, you must be ready to have all your mental buildings and all your vital scaffoldings shattered to pieces. You must be prepared to be suspended in the air with nothing to support you except your

faith. You will have to forget your past self and its clings altogether, to pluck it out of your consciousness and be born anew, free from every kind of bondage. Think not of what you were, but of what you aspire to be; be altogether in what you want to realise. Turn from your dead past and look straight towards the future. Your religion, country, family lie there; it is the DIVINE.

THE MOTHER

(*Conversations*, 1961 Ed., pp. 123-125)

*Conquer thy heart's throbs,
let thy heart beat in God:*

Sri Aurobindo

Questions and Answers

I wrote to you that I was thinking of studying The Life Divine with R or N; it is not possible to do that as both of them are very busy. I guess I'll now have to study it by myself. As your Force is there to help me I should be able to make a go of it — but unfortunately, the Divine Force too seems to have its conditions.

You might try. Read an unintelligible para from *The Life Divine*, then sit in vacant meditation and see what comes from the intuitive Gods. They will probably play jokes with you, but what does it matter? One learns by one's errors and marches to success through one's failures.

But do you mean that this method can really do something? I understand that you wrote many things in that way, but people also say that Gods — no, Goddesses used to come and tell you the meaning of Vedas.

It was a joke. But all the same that is the way things are supposed to come. When the mind becomes decently quiet, an intuition perfect or imperfect is supposed to come hopping along and jump in and look round the place. Of course, it is not the only way. People tell a stupendous amount of rubbish. I wrote everything I have written since 1909 in that way, i.e. out of or rather through a silent mind, and not only a silent mind but a

silent consciousness. But Gods and Goddesses had nothing to do with the matter.

How is it that sometimes secular literature moves one more, and gives a greater light than religious literature?

Religious literature inspires only the religious-minded, — and most religious literature apart from the comparatively few great books, is poor stuff. Secular literature either appeals to the idealistic mind or to the emotions or to the aesthetic element in us, and all that has a much easier and more common appeal. As for spiritual light, it is another thing altogether. Spirituality is other than mental idealism and other than religion.

You say the working of the Force is not altogether in vain in spite of serious defects in people's nature. But surely they also must have satisfied some conditions?

Yes, of course. But it varies with different people. It may be faith, it may be earnestness and persistence. It may be love for the Divine. There are many other things, it may be like the Mohammed and with his tuft, you must give a handle somewhere for the Angel of the Lord to catch hold of you and lift you up.

SRI AUROBINDO

(Correspondence with Sri Aurobindo — Nirodbaran)

There is nothing which cannot be a yogic discipline if one does it properly.

Yoga in Everyday Life

...do what one does as a consecration to the Divine, altogether disinterestedly, but with a plenitude, a self-giving, a total self-forgetfulness: no longer thinking about oneself but about what one is doing. You know this, I have already told you this: if you want to do something well, whatever it may be, any kind of work, the least thing, play a game, write a book, do painting or music or run a race, anything at all, if you want to do it well, you must *become* what you are doing and not remain a small person looking at himself doing it; for if one looks at oneself acting, one is... one is still in complicity with the ego. If, in oneself, one succeeds in becoming what one does, it is a great progress. In the least little details, one must learn this. Take a very amusing instance: you want to fill a bottle from another bottle; you concentrate (you may try it as a discipline, as a gymnastic); well, as long as you are the bottle to be filled, the bottle from which one pours and the movement of pouring, as long as you are only this, all goes well. But if unfortunately you think at a given moment: "Ah ! it is getting on well, I am managing well", the next minute it spills over ! It is the same for everything, for everything. That is why work is a good means of discipline, for if you want to do the work properly, you must *become* the work instead

of being someone who works, otherwise you will never do it well. If you remain "someone who works" and, besides, if your thoughts go vagabonding, then you may be sure that if you are handling fragile things they will break, if you are cooking, you will burn something, or if you are playing a game, you will miss all the balls ! It is here, in this, that work is a great discipline. For if truly you want to do it well, this is the only way of doing it....

For everything, everything, it is the same. There is nothing which cannot be a yogic discipline if one does it properly. And if it is not done properly, even tapasya will be of no use and will lead you nowhere. For it is the same thing, if you do your tapasya, all the time observing yourself doing it and telling yourself, "Am I making any progress, is this going to be better, am I going to succeed ?..." then it is your ego, you know, which becomes more and more enormous and occupies the whole place, and there is no room for anything else....

What gives most the feeling of inferiority, of limitation, smallness, impotence, is always this turning back upon oneself, this shutting oneself up in the bounds of a microscopic ego. One must widen oneself, open the doors. And the best way is to be able to concentrate upon what one is doing instead of concentrating upon oneself.

April 26, 1951

THE MOTHER

(Questions and Answers — 1950-51, p. 320-322)

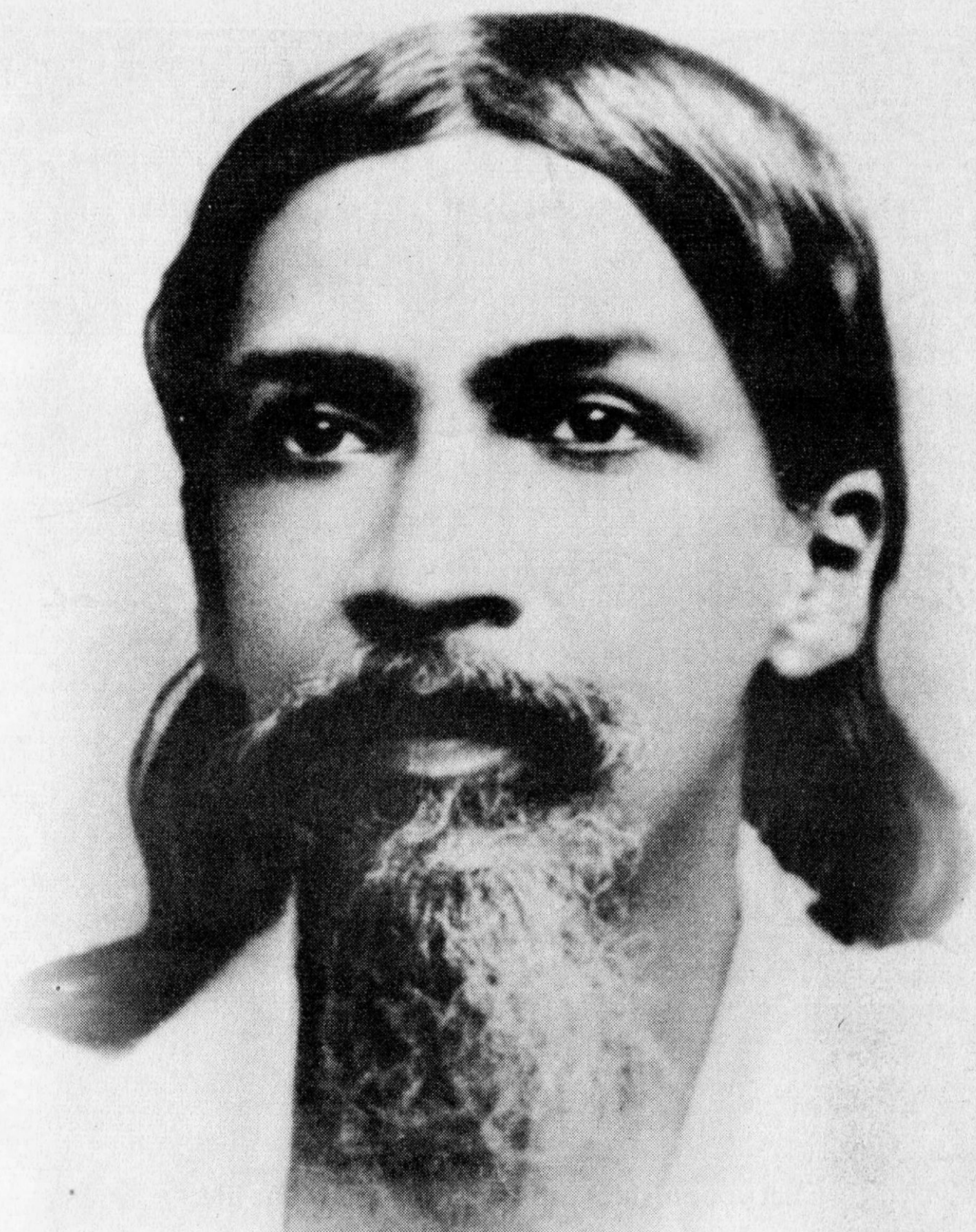
Life has a purpose

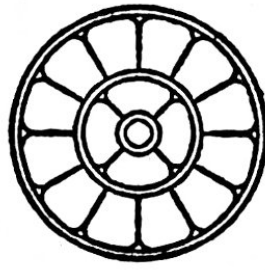
(Speaking on Indian Culture Sri Aurobindo says:)

...what can be a greater idea of life than that which makes it a development of the spirit in man to its most vast, secret and high possibilities, — a culture that conceives of life as a movement of the Eternal in time, of the universal in the individual, of the infinite in the finite, of the Divine in man, or holds that man can become not only conscious of the eternal and the infinite, but live in its power and universalise, spiritualise and divinise himself by self-knowledge ? What greater aims can be for the life of man than to grow by an inner and outer experience till he can live in God, realise his spirit, become divine in knowledge, in will and in the joy of his highest existence ? And that is the whole sense of the striving of Indian culture.

SRI AUROBINDO

(The Foundations of Indian Culture, Cent. Ed. Vol. 14, p. 172)





Let your highest
aspiration organise your
life.

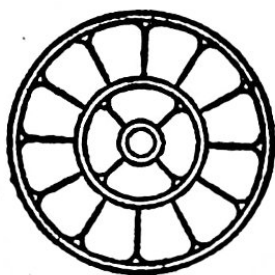
blessings

Let your highest aspiration organise your life.

Blessings

The Mother





O my beloved Lord, my heart is bowed before Thee, my arms are stretched towards Thee imploring Thee to set all this being on fire with Thy sublime love that it may radiate from there on the world. My heart is wide open in my breast; my heart is open and turned towards Thee, it is open and empty that Thou mayest fill it with Thy divine Love; it is empty of all but Thee and Thy presence fills it through and through and yet leaves it empty, for it can contain also all the infinite variety of the manifested world....

O Lord, my arms are outstretched in supplication towards Thee, my heart is wide open before Thee, that Thou mayest make of it a reservoir of Thy infinite love. "Love me in all things, everywhere and in all beings" was Thy reply. I prostrate myself before Thee and ask of Thee to give me that power.

December 27, 1916

THE MOTHER

(*The Mother*, Cent. Ed. Vol. 25, p. 475)

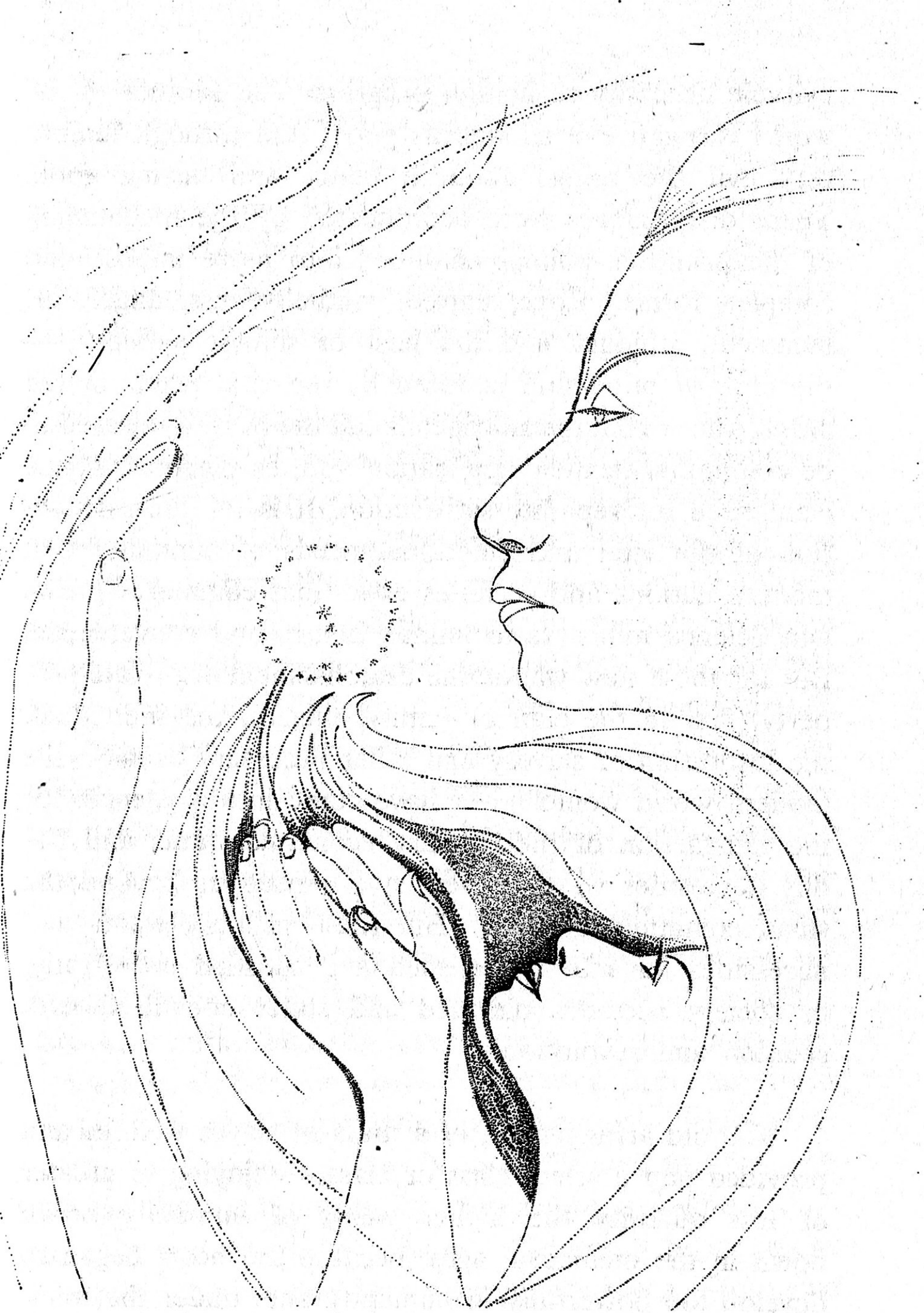
'INTEGRAL LOVE FOR THE DIVINE' is the name given by the Mother to solitary pure white roses. ►

— Pure, complete and irrevocable, it is a love that gives itself for ever.



Towards Life Divine

There is a tendency in modern times to depreciate the value of the beautiful and overstress the value of the useful.... The value attached by the ancients to music, art and poetry has become almost unintelligible to an age bent on depriving life of its meaning by turning earth into a sort of glorified ant-heap or beehive and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process. The first and lowest necessity of the race is that of self-preservation in the body by a sufficient supply and equable distribution of food, shelter and raiment. This is a problem which the oldest communistic human societies solved to perfection, and without communism it cannot be solved except by a convenient but inequitable arrangement which makes of the majority slaves provided with these primary wants and necessities and ministering under compulsion to a few who rise higher and satisfy larger wants. These are the wants of the vital instincts, called in our philosophy the *prāṇakoṣa*, which go beyond and dominate the mere animal wants, simple, coarse and indiscriminating, shared by us with the lower creation. It is these vital wants, the hunger for wealth, luxury, beautiful women, rich foods and drinks, which disturbed the first low but perfect economy of society and made the institution of private property, with its huge train of evils, inequality, injustice, violence, fraud, civil commotion and hatred, class selfishness, family selfishness, and personal selfishness, an in-



Painting by Janina

evitable necessity of human progress. The Mother of All works through evil as well as good, and through temporary evil she brings about a better and lasting good. These disturbances were complicated by the heightening of the primitive animal emotions into more intense and complex forms. Love, hatred, vindictiveness, anger, attachment, jealousy and the host of similar passions, — the *citta* or mind-stuff suffused by the vital wants of the *prāṇa*, that which the Europeans call the heart — ceased to be communal in their application and, as personal wants, clamoured for separate satisfaction. It is for the satisfaction of the vital and emotional needs of humanity that modern nations and societies exist, that commerce grows and Science ministers to human luxury and convenience. But for these new wants, the establishment of private property, first in the clan or family, then in the individual, the institution of slavery and other necessary devices, the modern world would never have come into existence; for the satisfaction of the primary economic wants and bodily necessities would never have carried us beyond the small commune or tribe. But these primary wants and necessities have to be satisfied and satisfied universally, or society becomes diseased and states convulsed with sedition and revolution.

The old arrangement of a mass of slaves well fed and provided and a select class or classes enjoying in greater or less quantity the higher wants of humanity broke down in the mediaeval ages, because the heart began to develop too powerfully in humanity and, under the influence of philosophy, ethics and religion, began to spread

its claim beyond the person, the class, the family, the clan to the nation and to humanity or to all creation. A temporary makeshift was invented to replace slavery, called free labour, by which men were paid and bribed to accept voluntarily the position of slaves, contenting themselves with the coarse satisfaction of the animal necessities and in return providing by their labour the higher wants of their masters now called superiors or higher classes. This also has become a solution which will no longer serve. The whole of humanity now demands not merely the satisfaction of the body, the *anna*, but the satisfaction also of the *prāṇa* and the *citta*, the vital and emotional desires. Wealth, luxury, enjoyment for oneself and those dear to us, participation in the satisfaction of national wealth, pride, lordship, rivalry, war, alliance, peace, once the privilege of the few, the higher classes, of prince, burgess and noble are now claimed by all humanity. Political, social and economic liberty and equality, two things difficult to harmonise, must now be conceded to all men and harmonised as well as the present development of humanity will allow. It is this claim that arose, red with fury and blinded with blood, in the French Revolution. This is Democracy, this Socialism, this Anarchism; and, however fiercely the privileged and propertied classes may rage, curse and denounce these forerunners of Demogorgon, they can only temporarily resist. Their interests may be hoary and venerable with the sanction of the ages, but the future is mightier than the past and evolution proceeds relentlessly in its course trampling to pieces all that it no longer needs. Those who fight against her fight against the will of God, against a

decree written from of old, and are already defeated and slain in the *kāraṇajagat*, the world of types and causes where Nature fixes everything before she works it out in the visible world. *Nihatāḥ pūrvameva*.

The mass of humanity has not risen beyond the bodily needs, the vital desires, the emotions and the current of thought-sensations created by these lower strata. This current of thought-sensations is called in Hindu philosophy the *manas* or mind, it is the highest to which all but a few of the animals can rise, and it is the highest function that the mass of mankind has thoroughly perfected. Beyond the *manas* is the *buddhi*, or thought proper, which, when perfected, is independent of the desires, the claims of the body and the interference of the emotions. But only a minority of men have developed this organ, much less perfected it. Only great thinkers in their hours of thought are able to use this organ independently of the lower strata, and even they are besieged by the latter in their ordinary life and their best thought suffers continually from these lower intrusions. Only developed Yogins have a *viśuddha-buddhi*, a thought-organ cleared of the interference of the lower strata by *cittaśuddhi* or purification of the *citta*, the mind-stuff, from the *prāṇa* full of animal, vital and emotional disturbances. With most men the *buddhi* is full of *manas* and the *manas* of the lower strata. The majority of mankind do not think, they have only thought-sensations; a large minority think confusedly, mixing up desires, predilections, passions, prejudgments, old associations and prejudices with pure and disinterested thought. Only a few, the rare aristocrats

of the earth, can really and truly think. That is now the true aristocracy, not the aristocracy of the body and birth, not the aristocracy of vital superiority, wealth, pride and luxury, not the aristocracy of higher emotions, courage, energy, successful political instinct and the habit of mastery and rule, — though these latter cannot be neglected, — but the aristocracy of knowledge, undisturbed insight and intellectual ability. It emerges, though it has not yet emerged, and in any future arrangement of human society this natural inequality will play an important part.

Above the *buddhi* are other faculties which are now broadly included in the term spirituality. This body of faculties is still rarer and more imperfectly developed even in the highest than the thought-organ. Most men mistake intellectuality, imaginative inspiration or emotional fervour for spirituality, but this is a much higher function, the highest of all, of which all the others are coverings and veils. Here we get to the fountain, the source to which we return, the goal of human evolution....

Karmayogin, Nov. 1909

SRI AUROBINDO

(Cent. Ed. Vol. 17, pp. 231-234)